





sure we are pained to know, that in one instance, at least the spirit of improvement has been pressed, and that too, by those who should have been the first to foster and sustain it. We allude to the fact, that the whole population of a small village, situated in the heart of the wilderness, and to be instructed in the truths of the gospel, requested the Resident Soutbaya, to send them a teacher, with Bibles, and that he refused, declaring that he would not allow them to become Christians, as they were quite happy enough without Christianity; and further, at Christian Tracts, in the Japanese language, have been confiscated, and the funds of the Dutch Society occasionally applied to purposes merely literary.

If this account is correct, and we do not doubt it, affords a striking illustration of the force of truth, the mercy of God on the one hand, and of human wickedness and cruelty on the other. The flagellants, once the worshippers of Buddha, have been converted to the faith of Christ, and brought to the determination of renouncing it by the mercy of God through the instrumentality of truth. When they sought after instruction, it was withheld from them; and when they were striving to enter into the way of life, they were hindered—hindered by a people of men who would have all men come to the knowledge of the truth, and be saved.

(Chinese Rep.)

#### THE GREAT VALLEY.

Ohio River, from Cincinnati to Pittsburgh, March 22, 1833.

My Dear Brother—\* \* \* \* \* My tour has been unexpectably interesting. Every thing in the geography of the west is grand and magnificent. Of its size I was aware, and had long been impressed with the prospective importance of these States. But the impression of their comparative magnitude, as viewed on the map, is quite another thing from that which is derived from an actual survey of their immense extent, their mighty rivers, the fertility of their soil, their capacity to sustain a dense population, and the powerful political and moral influence which they already begin to exert. As I have passed from scene to scene and looked, for the first time, upon State after State, where, in regard to natural scenery, "every prospect pleases," I have been overwhelmed with the thought of the rapid advancement of these powerful States. The history of the world presents no parallel to this advancement on so large a scale, and I may add that there does not exist another field so happily prepared to receive a moral influence and convey it round the globe. Yet in the whole extent of this country there is a painful deficiency of that appropriate cultivation which God has ordained unto salvation. Not that there is no religion in the west, or no religious instructors. There are churches of almost every denomination, and preachers of every degree of qualification from the most incompetent to the most efficient and able. But the latter are comparatively few, and, as a general fact, the population of the west and south-west is not reached by those permanent influences which the stated administration of the gospel exerts upon masses of men for their common benefit and individual salvation.

The result is, that in many places the cause of morality and religion stands still, or makes slow and feeble advances, if its movement be not even retrograde. Hundreds of places are but partially supplied on the Sabbath with preaching of any kind, or are left entirely destitute. To see how palpably this is true in regard to our own denomination, look at the single State of Alabama, embracing an area of 52,900 square miles, which is nearly twice the extent of the whole of New England, excepting Maine, and a population of about 350,000, and yet the whole number of Presbyterian ministers within its bounds is only thirty, which is less than one of 11,000 of the population! Other denominations, it is true, are supplying in part this amazing deficiency of service in the work of the ministry, but few comparatively, and "far between," are the spots which are blessed with the steady influence of the gospel faithfully administered. And this is the state of things not in Alabama only, but in the whole extent of our western and south-western States. Pursuing the line of my journey, I have been every where met with the appalling fact. What you and I have so long contemplated at a distance has become to me a present and an overwhelming reality, and the inquiry has often urged itself upon me, "By whom shall Jacob arise?"

Ohio, Kentucky, Indiana, Illinois, Missouri, Tennessee, Mississippi, Arkansas Territory, Louisiana, and Alabama, upon each of which I have touched in succession, are great and mighty States. The day is not far distant when each of them will embrace a population surpassing that of the whole of New England at the present time; and yet the number of ministers of the gospel, at their present ratio of supply, will not be one fifth as great. The aggregate population of these States is now about 4,000,000.—The number of Presbyterian churches within their bounds about 850, and the number of ministers of the same denomination 530, which shows one Presbyterian minister to about 7500 of the population. If we deduct from the number of ministers those who are engaged in teaching, as Presidents and Professors in Colleges, &c., and those who are superannuated, there are left not less than 375 of the churches already organized, in whole or in part destitute of the administration of the gospel, while there are many hundreds of little villages, townships, counties, and parishes, where churches might be formed and sustained with the happiest prospect of success, if we only had laborers enough of suitable qualifications to enter into this wide harvest. In view of these facts, if we were straitened in God, we might well pause and weep over desolations not to be repaired. But the signs of the times no less than our faith in his promises forbid such a conclusion. "The Lord will raise Jerusalem." This mighty mass of mind and enterprise which is beginning to people the west, and which, with wave after wave is beating back the wilderness, will be sanctified. If not, what is the meaning of that moving of God's Spirit upon the churches, which has at once wakened them to action in the cause of missions, and blessed them with revivals of religion? Have a hundred thousand been added to the communion of the American churches, in a single year, for no purpose but to sit down in despair over and not to be reclaimed from the dominion of sin? Such is not the manner of God's procedure. So large an accession to the living army of the Lord of Hosts, at such a time, and on such a field, is, to the eye of faith, evidence as strong as proof from holy writ that the movement of His mercy is onward. How many of these newly enlisted soldiers of the cross, may we expect, will become ministers of the gospel? And, aided by the hand of Christian charity in hastening their preparation, how soon may a multitude of them be thrust into the harvest! And will the churches, thus strengthened and encouraged, sleep over such facilities for converting a great nation, and through that nation, the world? They cannot sleep. The breath of the Almighty has fanned the flame which is everywhere waking them to new and increasing exertions. Your letters assure me that New England is feeling more deeply than in any former year its responsibility in relation to this great work to be done, while many of the churches in the far west and south, which have been raised into existence by our aid, are beginning to

co-operate efficiently in extending the same needed assistance to others. When I have presented the examples of liberality related in your letters, and urged upon the congregations of the west the interest which is felt in their advancement by their brethren and sisters in the older States, it has been delightful to witness with how much warmth of reciprocal feeling, their prayers and efforts respond to these appeals. The same spirit is waking to new life the churches of the east and the west, and as the work advances, there is increasing evidence that the hand of God is in it. Then, my dear brother, let not a doubt of ultimate triumph damp our ardor in a work so full of promise, so rich in the fruits which it gathers every month. And since the churches of New England are beginning to wake, let them never sleep over such an enterprise. My time will not allow me to enlarge, and amid the noise and confusion of a steam boat, I am aware that I have written incoherently. But my heart is full, and I pray God to be with you and the much blessed churches, to which it is your privilege to appeal on behalf of the destitute. My best love to the brethren with whom you co-operate; and by the time this shall have reached you, I hope to be again in New York, where your communications will be gratefully received by your friend and brother,

ADAMANT PETERS,

Cor. Sec. J. H. M. S.

\* \* \* \* \* In Louisiana, the State is divided into Parishes instead of Counties.

PLENTY OF PREACHERS.

The advocates of Home Missionary and Education Societies are often accused of exaggerated statements respecting the wants of the West. One sect after another denies the need and exist, and quotes the number of its own preachers as proof of the falsehood. Perhaps the best way to show the truth of these statements is by the publication of facts like the following:

From a Missionary in the West.

In this place, the—were the predominant sect. There are no less than five preachers of that denomination residing in this little place. One of them is a physician, one a merchant, another a copper-smith, another a tanner, and the fifth has gone to the legislature. Notwithstanding this great number of preachers, when I came here, there was no preaching other than once in three or four weeks, and no prayer meeting, or Sabbath School, or Bible Class in the place. [Home Missionary.]

CHURCH OF SCOTLAND.—The established Church of Scotland, according to the last British Magazine, comprises 16 synods, 79 presbyteries, and about 1000 parishes. There are 65 Churches of Ease, the ministers of which are elected by their several congregations. Upwards of 40 chapels have been built by Parliamentary grants in the Gaelic districts, the ministers of which are appointed by the crown. Thirty missionaries are employed in the most populous districts by the committee of the General Assembly for managing the royal bounty, and 14 by the Society for Propagating Christian Knowledge. There are in communion with the church, five Presbyteries in England, besides several congregations not yet connected with any of the churches. In Canada, containing four presbyteries, and the Dutch Presbyterian Establishments, the ministers of which are appointed by the King of the Netherlands.

REVIVALS.

For the Boston Recorder.

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Seven of these have been organized within a few years. Our history is chiefly limited to a short period. Heavy pecuniary sacrifices, and the alienation of friends, excepted, it has been a time of signal prosperity and mercy. To leave the churches and altars where our fathers worshipped, and to be at the expense of erecting new buildings for their accommodation in the service of God, are oppressive trials, which can be best appreciated by experience. A conscious sense of filial duty to Christ, and some tokens of his approbation are a present reward.

The Park Street Church continues destitute of a Pastor, and a history of the glorious work of the Spirit within its limits cannot now be presented. It has been highly distinguished for enterprise and liberality. And such has been the increase of its number, that while it has sent out little colonies to assist in the establishment of five or six other churches, it still enumerates more than four hundred members.

The Union Church has been highly favored by the Spirit of God. A spirit of harmony and prayer has been nearly uninterrupted. Two or three periods of reviving have been distinctly marked. It has been instrumental in introducing the two revivals with which the city has been favored the last ten years. As its beloved pastor is hampered with his labors, a particular notice of the measures adopted and the various success attending them cannot now be given. It contains more than four hundred members.

The Pine Street and South Boston Churches have been, and are, a few years, and are regularly advancing in number and strength. They shared in the blessings of the late revival in 1831, and give fair promise of enlargement and usefulness. Each of them has about one hundred and fifty members.

The Marine's Church was lately established for the special benefit of those, "who go down to the sea in ships, that do business in great waters." It is well attended on the Sabbath, and exerts a salutary influence on the moral habits of the sailors. The church is situated in a house on the border of the ocean, we trust it will guide many mariners on the perilous voyage of life to the haven of final rest. Bibles and tracts are distributed. Some instances of hopeful conversions have occurred.

The evangelical churches in Brighton and Waltham have been organized within five years, consisting of individuals who withdrew from the Arian or Unitarian Parishes in those towns. The pecuniary sacrifice was heavy. But they have been comforted and enlarged by the work of the Spirit. The evangelists have been successful in their labors, and a favorable change in the moral habits of the adjacent population. The late revival, both in Brighton and Waltham, was a signal work of the Spirit.

After much reflection and prayer, a series of meetings was held in each of these churches, on four successive days, for the revivification of the word and ordinances. Within the space of a few weeks, fifty in each of these societies exhibited evidences of deep repentance for sin and submission to God.

The Second Church in Needham is one of the few in which the church has been established from the days of the fathers, without convulsion or puritany. Its retirement may have favored its purity. It has received moderate accessions from time to time. In the autumn of last year, there was a special season among the young people, and twenty new members were added to the church in a public profession of repentance and faith.

The South Church in Dedham was apparently weakened, but actually strengthened, by the accession of those who could not bear sound doctrine. A spiritual revival was established in the church, and has since been more harmonious and efficient. It was blessed with a special revival during the last winter, when, in a judgment of charity, were brought to a cordial reconciliation with God, thirty of whom are now visible members of the church.

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and it was not till last week that I could entirely exclude myself, that the Spirit of God was powerfully operating in the midst of this darkness and death shade. I left Lamothe Oct. 31, 1832, and the better to improve my time, I went on foot. Arrived at Malacene the next day in the afternoon. As soon as my arrival was known, a Catholic priest, the inn where I stopped to invite me to his own house. Twenty persons were already assembled, desirous of joining the good news of salvation. I addressed some Christian exhortation to them, and invited them to come daily till Monday, Nov. 5, and take part in our religious meetings. You could not dear brother, from recollection, a just idea of this assembly, and of the joy depicted on their countenances, at hearing free salvation offered to poor sinners believing in the Lord Jesus. "O how good it is," cried many in the ingratitude of their hearts, "how delightful to approach God through Jesus Christ his Son, without the intervention of saints, and to have the truth thus preached without human alloy! I discoursed of the Saviour with these dear friends from five o'clock in the afternoon till midnight. The next day I went to the mayor's office to carry a writing signed by three heads of families, by which they declare that it is their fixed intention to live and die in the evangelical Christian religion, and to constitute themselves into a reformed church. By this declaration they place themselves under the protection of the laws and can freely attend on their religious service.

"The first, second, and third of November, I delivered three discourses a day; one in the country and the other two in the city of Malacene; the last was devoted to an examination of the errors which have crept into the church of Christ, through the perjury of Rome. Our meeting became more and more numerous attended; the first day we had from twenty to thirty persons; the last day we counted more than one hundred who all heard, with the deepest attention, the good news of salvation. The Lord blessed the seed which has been cast in these places, where never, perhaps, pure Christianity has been able to penetrate; I say never, because the city of Malacene, pertaining to the district of Avignon, was the residence of the Duke of Valentignot, V. to Gregory IX, and has always been as it still is, under the dominion of priests. Consequently, in the streets and public places, one perceives almost nothing but chapels or niches dedicated to saints, and no trace of the true God. We may say with St. Paul of these places, that 'men professing themselves wise,\*\*\* have changed the glory of the incorruptible God, into an image made like corruptible man.' But the Lord has already caused the sun from on high to arise on these countries, which soon will dissipate by its beneficent rays the thick darkness which reigns there."

This letter, says the editor of the Archives, is best reply that can be given to them who say, that for some time too many Bibles have been circulated France.

BOSTON RECORDER.

Wednesday, April 10, 1833.

SANDWICH ISLANDS.

TEMPERANCE—ARREST SPIRIT AND TOBACCO.

The following extracts from the correspondence of the A. B. C. F. M. were listened to at the last Monthly Concert at Park Street, with the deepest interest. An appeal against tobacco must be felt throughout this whole nation. There is no need of comment.

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Ma. Editor.—As you are well aware, I am situated on that portion of the walls of Zion in Connecticut, in which is the only watch tower of Unitarianism in the State. In consequence of a radical change of sentiment in a former pastor of the church in this place, "liberal Christianity" was introduced into this place. The orthodox part of the church and congregation, about thirteen years since, resorted to an upper chamber, and there for many months worshipped the God of their Fathers. Here at times they felt like hanging up their harps, "so saying, we will sing the Lord's song in a strange land." Often did they "weep when they remembered Zion." Yet there the Lord met them, and caused his grace to descend upon them as the dew of Hermon. The church and congregation increased, and under the smiles of Providence, a new church erected a convenient house of worship. Here the Lord granted them four or five seasons of spiritual refreshing in the course of eleven years. About a year and a half since, there was a revival of religion in this place, "liberal Christianity" was introduced, and a large proportion of the converts were of the late converts have yet made a profession of religion, yet the church now numbers about 200 members. Every step in the lower part of the new Meetinghouse is already occupied.

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## POETRY.

## SPRING.

To men of letters, the world is a stambling block  
 and an offense. When they permit us to invite the attention to  
 a Helios-Melody—an ode descriptive of the Spring, written  
 some thousands of years ago by a Syrian Monarch of devout  
 character, but of poet genius for expressing that of the Persian  
 Helios or the Syrian Melos. The ode is inscribed to the Dervy,  
 the Jew of the Jewish nation.—*Esthetic Review.*

## To meet hymns.

PRaise on, in Zion gates,  
 Daily, O Jehovah! wait.  
 Unto Thee, O God, belong  
 Greatful words and holy song.  
 Unto Thee, who hasten prayer,  
 Shall the tribes of men repair.  
 Though with conscious guilt oppress,  
 On thy mercy still I rest.  
 Thy forgiving love display,  
 O Lord, our sins away!  
 O how blessed thy reward,  
 Chosen servants of the Lord,  
 Who within thy courts abide,  
 With thy goodness satisfied.  
 Dear the sacred joy that springs  
 From the service of our King.  
 But how dire thy judgments fall  
 Saviour of this Israel.  
 When the people's cry arise,  
 To promote thy glorious cause,  
 Thy proud and glorious feet!  
 The hope and refuge art,  
 Of remoted lands apart.  
 Distant isles, and tribes unknown,  
 Mid the ocean waste and lone,  
 Thy boundless might set fast,  
 Rise the mountains round thy feet.  
 Thou canst with a word enjoin,  
 Earth's wildest and defiant rage,  
 Seemingly the tumult rade  
 Of a madman's multitude.  
 When thy signs in heaven appear,  
 Earth's remotest regions fear.  
 And the boundless of thy hand  
 Fill with gladness every land.  
 Those who first the night and day,  
 Those beneath the western sky,  
 Tison dost visit earth, and rain  
 Blessings on the thirsty plain.  
 From the copious fount on high,  
 When thou hast prepared the soil  
 For the sower's hopeful toil,  
 Then again the heavens distill  
 Blessings on each tilled hill.  
 Whence the gathering clouds flow  
 To the trenched plains below.  
 Soften'd by the genial showers,  
 Earth with plenty teems; and flowers,  
 Types of promised good, appear.  
 Thus thy goodness created over them,  
 Thus the clouds thy power confer,  
 And thy paths dost fruitfulness—  
 Drop upon the pastoral plain,  
 And the desert waste and lone,  
 And the hills with plenty crown'd,  
 Are with gladness girded round.  
 While with flocks the downs are seen;  
 Cultured vales with corn are green;  
 And the voice of joy is heard,  
 Rises from the tribes of earth.

## HYMN TO THE SAVIOR.

We have seldom been more overwhelmed with the effect  
 of sacred music in Church, than in hearing the two following  
 songs by a large congregation in St. Peter's Church in Leyden.

RECOVER, Friend, sole Hope, and Bliss!  
 We offer, for thy Father's Name,  
 Such praise as once a sinner gave,  
 The sinner who thy feet did kiss.  
 A sinner now no more;  
 "Accept the praise," he cries,  
 To thee, thou sinner's raise,  
 Though angels round thee sing,  
 Thy prayer are ever bring.  
 "Accept our praise!"  
 Thus dost not to be vain disdain,  
 When thou the task to Father giv'st  
 His law to honor us to save;  
 Yea, mid contempt, and woe, and pain,  
 Thus travail'st, great in power and grace,  
 To save our sinners' race.  
 We are not lost, we are not lost,  
 But that thy blood has cost,  
 Again Thou liv'st, and living,  
 "Life again art giving—  
 'We are not lost.'"  
 [Presbyterian Review.]

## Miscellany.

For the Boston Record.  
 LETTERS FROM SAVANNAH, No. 2.  
 SAVANNAH, Nov. 18—

I have visited the grave of Fox, your friend and  
 fellow student at College. He fell a victim to the  
 ravages of the fever in 1820. He had been engaged  
 with great reputation for nearly two years as the  
 Principal of Chatham Academy. His remains are  
 deposited in the city cemetery, and a handsome  
 monument has been erected over the grave.

This cemetery lies within the present, but not  
 within the original limits of the city. It is a large  
 square, surrounded by a high brick wall and ornate  
 with the graves of the city. The Stranger and the  
 African are a little distance from the present limits  
 of the city on the south. In the Stranger's  
 monument, a few of the names of the departed are  
 visible. The influence of the climate is such that the  
 most durable monuments are quite subject to decay.

There are three other cemeteries. The Jews' is  
 perhaps a third of a mile from the city, and is very  
 ancient and seems to be completely filled with monuments,  
 which are formed by a low brick construction of the  
 same dimensions as the grave. The Stranger and the  
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Funerals, as in all cities, are not largely attended,  
 except when the deceased was peculiarly distinguished,  
 or held some important office. The customs in relation  
 to funerals are somewhat different from those which  
 prevail with us. The coffin is always covered with  
 cloth—the bearers receive  
 scarfs and weeds for the hat. The materials are  
 silk or cambric according to the pleasure or ability  
 of the friends who bury. The officiating clergyman  
 receives the same articles with a pair of gloves.

These ornaments are laid out for the deceased, and  
 a married person; if unmarried, white. At the funeral  
 of an unmarried person, whether male or female,  
 unmarried persons of the other sex do not usually  
 attend. Before the prayer the clergyman usually  
 reads the parts of the "celestial empire," and  
 urged by arguments worthy of the cause. We ask  
 again, shall this enterprise be abandoned?—and  
 mean while we wait—looking with anxiety  
 to see what further measures are to be adopted.

We would request our readers—those in particular,  
 who are still disposed to doubt the utility of such an  
 enterprise, to send us a copy of the following  
 communication, which was a paper of many months  
 with, literally, all the silence of death. I was told that

these exercises were often continued through the  
 whole night, and with no manifest effect, excepting  
 the depression after fatigue and excitement.

## For the Boston Record.

## EVANGELIZING.

"Father, therefore, ye are at last, or are ye do, do all  
 to the glory of God."—St. Paul.

Mr. Hall of Andover, in his lectures to teachers,  
 is accustomed to relate the following anecdote as an  
 illustration of the importance of defining words  
 for young children.

A little girl asked her father to tell her the mean-  
 ing of the word *evangelize*. "It means, to make  
 better," said the father. The child remembered the  
 definition, incomplete as it was. Soon after this, while  
 sitting at table where there were some excellent  
 punch preserves, she asked her father to help her to  
 some of those *evangelized* peaches!

Now I would gladly render this anecdotal use of  
 the term legitimate. I would have every teacher—  
 preaches among the rest—*evangelized*. By this I  
 mean that, in their own minds, they should be  
 doing any *heart*, but shall also do as much good as  
 possible. Miserably short of the high standard of  
 the gospel do they come, who are satisfied with *doing*  
 no *heart*! And yet many such there are.

Are they in the habitual use of fermented or nar-  
 cotical drinks? The best use of fermented liquors, such  
 as fermented liquors, tea and coffee; when nothing is  
 in my view better demonstrated, than that every  
 drink—used as a drink, not as food, milk not excepted—  
 is injurious to ourselves and others, but *not*—  
 "But what are the *many* things which are *left*  
*done*?" you will ask; and you are entitled to an answer.

The Christian religion requires—in spirit as well  
 as in letter—that its professors shall not only avoid  
 doing any *heart*, but shall also do as much good as  
 possible. Miserably short of the high standard of  
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thought ran through my mind, as I thought of  
 woman in her high party state; and it was long before  
 I understood that I was the subject of a letter. I then  
 read the advertisement, and remembered that I was  
 in a land where slaves and horses were commodities  
 equally marketable. "Do you want to buy a woman?"

was the interrogation pressed upon every  
 passer by. The woman was naturally clad, but grim-  
 faced and gaunt, and looked happy, and as earnest  
 under the operation to know who was to be  
 her master. She trotted off well satisfied with her  
 new master, and I busied myself with enquiring  
 into the particulars. I learn that her husband was  
 a slave, and that she had been sold to him by her  
 master. The husband got into debt, and then  
 ran off, and his wife was attached to his slave, and  
 sold at public auction for \$300, under an order of the  
 court to pay the debt. The new master, it is said,  
 bought her in order that she might by her labor,  
 purchase her freedom for him for the sum given.

Mathematics.—The following is from the U. S.  
 Telegraph. Mr. Orr is no vain pretender in these matters,  
 and his suggestions on subjects of the kind always deserve  
 the attention of gentlemen who are able and inclined to  
 pursue such investigations.

The mathematicians of the United States, are respect-  
 fully invited,—challenged to answer or demonstrate the  
 following propositions:

1. Suppose that the attractive power of the particles belong-  
 ing to a material universe, to be inversely as the square  
 of the distance from their centres; and their repulsive  
 power, or rather the excess of the repulsive  
 power over the attractive, to be as the square of the  
 distance from their centres; then a solid body, by the  
 arrangement of particles, will be in a state of equilibrium  
 in all directions; so that they will be in regular columns,  
 having their centres in right lines from the centre of the  
 solid body; they will be all of the same form; the dis-  
 tance between their centres will be as their distances from  
 the centre of the solid body; their magnitudes will be as  
 the cubes of their distances; and the attractive and repulsive  
 forces, will be inversely as the squares of those distances.

2. With the same elements, there is a condition by  
 which the particles may be easily movable among them-  
 selves, and around their common centre, and yet so regu-  
 larly, that the resistance which they will present to a solid  
 body moving among them, may be reduced to any required  
 degree of smallness. How is this demonstrated?

3. Suppose that the attractive power of the particles be  
 inversely as the square of the distance from their centres,  
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 distance from their centres; then a solid body, by the  
 arrangement of particles, will be in a state of equilibrium  
 in all directions; so that they will be in regular columns,  
 having their centres in right lines from the centre of the  
 solid body; they will be all of the same form; the dis-  
 tance between their centres will be as their distances from  
 the centre of the solid body; their magnitudes will be as  
 the cubes of their distances; and the attractive and repulsive  
 forces, will be inversely as the squares of those distances.

14. Suppose that the attractive power of the particles be  
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 and their repulsive power, or rather the excess of the repulsive  
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15. Suppose that the attractive power of the particles be  
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thought ran through my mind, as I thought of  
 woman in her high party state; and it was long before  
 I understood that I was the subject of a letter. I then  
 read the advertisement, and remembered that I was  
 in a land where slaves and horses were commodities  
 equally marketable. "Do you want to buy a woman?"

was the interrogation pressed upon every  
 passer by. The woman was naturally clad, but grim-  
 faced and gaunt, and looked happy, and as earnest  
 under the operation to know who was to be  
 her master. She trotted off well satisfied with her  
 new master, and I busied myself with enquiring  
 into the particulars. I learn that her husband was  
 a slave, and that she had been sold to him by her  
 master. The husband got into debt, and then  
 ran off, and his wife was attached to his slave, and  
 sold at public auction for \$300, under an order of the  
 court to pay the debt. The new master, it is said,  
 bought her in order that she might by her labor,  
 purchase her freedom for him for the sum given.

Mathematics.—The following is from the U. S.  
 Telegraph. Mr. Orr is no vain pretender in these matters,  
 and his suggestions on subjects of the kind always deserve  
 the attention of gentlemen who are able and inclined to  
 pursue such investigations.

The mathematicians of the United States, are respect-  
 fully invited,—challenged to answer or demonstrate the  
 following propositions:

1. Suppose that the attractive power of the particles belong-  
 ing to a material universe, to be inversely as the square  
 of the distance from their centres; and their repulsive  
 power, or rather the excess of the repulsive  
 power over the attractive, to be as the square of the  
 distance from their centres; then a solid body, by the  
 arrangement of particles, will be in a state of equilibrium  
 in all directions; so that they will be in regular columns,  
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 the centre of the solid body; their magnitudes will be as  
 the cubes of their distances; and the attractive and repulsive  
 forces, will be inversely as the squares of those distances.

2. With the same elements, there is a condition by  
 which the particles may be easily movable among them-  
 selves, and around their common centre, and yet so regu-  
 larly, that the resistance which they will present to a solid  
 body moving among them, may be reduced to any required  
 degree of smallness. How is this demonstrated?

3. Suppose that the attractive power of the particles be  
 inversely as the square of the distance from their centres,  
 and their repulsive power, or rather the excess of the repulsive  
 power over the attractive, to be as the square of the  
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5. Suppose that the attractive power of the particles be  
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6. Suppose that the attractive power of the particles be  
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10. Suppose that the attractive power of the particles be  
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11. Suppose that the